

the lessons by the incumbent, the Rev. R. C. Caswall, who also read the latter portion of the prayers. The Preface to the Confirmation Office was read by the Rev. C. R. Lee, of Port Colborne, after which the Bishop requested the whole congregation to offer up silent prayer for a few minutes on behalf of those who were about to be confirmed. A most valuable addition to the ritual of our authorized formularies, which, it is to be hoped, may be duly provided for by our Provincial Synod whensoever an enrichment of our Book of Common Prayer is taken in hand. The candidates consisted of nine girls and five boys and men; one of the latter being from Port Robinson by letters of request from the rector. After the laying on of hands the Bishop gave (more particularly for the benefit of the many strangers present) a clear statement of the origin and history of this holy ordinance, followed by an appeal to those whom he had just confirmed, founded on the words of St. Paul in Romans xii. 2: "Be not confirmed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." After this the stirring and appropriate hymn, "Onward, Christian Soldiers," was sung by the choir and congregation to Sullivan's grand tune in the S. P. C. K. tune book, the choir in this, as in the other musical parts of the service, singing heartily and enthusiastically; we have reason to hope also in a right spirit, "as unto the Lord, and not unto men." Without the voluntary efforts of our choir and organist, our service would indeed be cheerless; and on the Scripture principle of "Honour to whom honour is due," we cannot but express hearty appreciation of their unwearied perseverance and successful efforts to promote the worship of God in Holy Trinity church. Before the singing of the last hymn the incumbent requested the congregation to remain for a few minutes after the concluding benediction, that they might witness the presentation by the Bishop of certificates of honour to those of the Sunday scholars and Confirmation candidates who had at a recent examination recited the whole of the Church Catechism without the slightest error or omission. Fifteen thus received these certificates at the hands of the Bishop to each of whom His Lordship said some specially appropriate words of encouragement. Several of the recipients were children of former parishioners of the Bishop in Port Robinson and in Toronto. This was a novel and most interesting feature of the evening's proceedings, and gratifying to very many besides the children immediately concerned. The certificates were elegantly printed in black and red on cardboard. Altogether the work of the Church here will have been greatly advanced by this visit of the Bishop; all being benefitted by the labours requisite as a preparation for it, as well as by the results proceeding from it afterwards.

Rev. Rural-dean Osler sails for England, and Rev. Thos. Geoghegan, for Ireland, during the first week in June.

HURON.

From Our Own Correspondent.

GALT:—*Evangelical Union.*—The old Union Church was sold by auction on Saturday last. So are the union churches fast disappearing. There is one still known as a union church not far from Lucan, in which the Church clergyman takes his turn of the pulpit. Let us ask the supporters of those union churches if the doctrine taught in them by all the preachers is the same? If it be, why then the never-ending schism? If, on the other hand, the doctrines of the teachers be as many and diverse as the sects are numerous, is the term Union appropriate.

INGERSOLL.—His Lordship the Bishop of Huron has held his annual Confirmation service (annual it may now be fitly designated) in the church of St. James's, Ingersoll, when the rector, Rev. E. M. Bland, had the happiness of presenting for the rite of laying on of hands, a small but well-informed class of eleven candidates for admission to the full communion of the holy Apostolic Church. His Lordship preached a very impressive sermon, especially appropriate to the young soldiers of the cross. How admirable are the services and the discipline of the old Church from the baptismal font to parental instruction and the Sunday-school, and from the Sunday-school, after careful instruction by the parson, to Confirmation and the Holy Sacrament!

HURON.—*The Chapter House.*—Since the appointment of the Rev. H. W. Ramsay to the parish of Windsor, the Ven. Dean Boomer has had to depend on casual supplies to assist him in his ministerial labour in the parish of the Chapter House. On last Sunday his Lordship the Bishop of the diocese

preached at Matins very forcibly on behalf of the missions of the diocese. The collection at the close of the service was large. This week the Dean has been happy in obtaining an assistant minister. The Rev. Mr. Uniacke has been offered and has accepted an appointment to the vacated curacy. Mr. Uniacke is from the diocese of Fredericton, N. B. He is, I believe, a scholar of King's College, and of high attainments. He commenced his ministry by officiating and preaching last Wednesday evening in the Chapter House.

LONDON SOUTH.—On Sunday, May 14th, the good people of St. James's had again the pleasure of witnessing one of the most deeply interesting rites of the Church—the Apostolic rite of laying on of hands. A class of twenty candidates was presented to His Lordship, the Bishop of the diocese, by the rector, Rev. Evans Davis. The Bishop preached an excellent sermon from the words of the Apostle Paul to the Church at Galatia:—"The life which I now live in the flesh, I live in the faith of the Son of God who loved me and gave Himself for me." "This," the preacher said, "is a very suitable text for such a solemn day. Life is a very solemn problem. Who is he that can solve its mystery. There is as great difficulty between your life and body as there is between yourself and the house in which you live. This life which is so solemn is abounding in praise. Do you remember the saying of a good man in England that there would be a candle, and the light thereof would never go out? Thank God, that candle had been lighted for over 800 years, and has never yet been extinguished. This life which God has given us is a divine inheritance. Think highly of this life which God has given you: 'I live by faith of the Son of God who loved me and gave Himself for me.' Not for me only but for all. This heart, the life He hath given us is not our own, we are but stewards. Who gave us the power to work and think? God has given it to us only for a time, and while we have it we are to make use of it in His service. 'Be faithful and I will give you a crown of life. I will make thee ruler over many cities, and I will cause thee to sit on twelve thrones.' We are not proprietors of this life, but merely stewards; Christ is the way of life. Go to Him without money and without price, and you will find that life which I would like to see in every person here this day. Ask Him to make your life more sublime, and He will fill your heart with love. Is this life you now live in the flesh what your heart yearns for? And now my young friends who have been confirmed, and others as well, may God give you that life which He has promised, and that you may all accept it and make use of it is my humble prayer. May He give you that blessing of which we have been speaking this day."

ALGOMA.

From Our Own Correspondent.

ROSSEAU.—The Rev. Alfred W. A. Chowne begs to acknowledge with hearty thanks the sum of £2 from Miss Abbey, Bath, England, towards the parsonage fund. Also a parcel of Prayer Books and Bibles from the Rev. E. F. Wilson, and a number of "Good Words" from Miss Ley, of Cobourg, Ont.

GORE BAY, MANITOULIN.—The Rev. W. M. Tooke begs to acknowledge with thanks a parcel of valuable and handsome articles for the bazaar, from the Church Woman's Aid Society of St. Mark's, Port Hope, per the Rev. J. S. Baker, which was sent free of expense, through the liberality of Mrs. Ward, Port Hope; also a valuable parcel from Mr. W. S. Young, Toronto; Sunday-school and other papers from H. L. Murphy, Thadford, Rev. J. S. Baker, Port Hope, and Mrs. Rowad, Campbellford.

S. S. Teacher's Assistant TO THE INSTITUTE LEAFLETS.

THE COLLECT, ETC.

First Sunday after Trinity.—No. 28.

THIS week we enter upon the cycle of Church teaching in regard to the precepts of Christianity, until Advent Sunday, when the round of doctrines relating to our Lord's life and work begins anew. As was stated in the last paper, the British Catholic Churches possess the singular and honourable characteristic of emphasizing the great doctrine of the Trinity by her arrangement of the Christian year. We are so familiar with the long series of twenty or more Sundays called "after Trinity" that we do not perhaps realize what the effect must be of having the doctrine thus kept before our minds as a matter of course for half of every year. It is probable that the distinct emphasis laid upon this doctrine from the

early days of the British Church was due to the influence of St. John, direct or indirect, in the moulding of the offices and practices which distinguish "the Church of our fathers" 1500 years ago as well as now. Certainly, no section of Church Catholic has been more free from those heresies against which St. John proved himself the Apostolic champion of the Catholic faith, and which are met so completely in his writings in the New Testament. The colour prescribed for use in honour of the Trinity at the time of the Reformation was blue, which has, with red and white, become one of the national colours; as those three are also the principal sacred colours prescribed in the Bible for use in the Church of the former dispensation. It is a subject of gratification that both in the three-fold cross of the British ensign and in these national colours the stamp of true religion is inwoven with the record and customs of the empire.

Very remarkable is the Gospel with which the Church begins her observance of Trinity season—the story of the rich man and Lazarus: remarkable in this connection as an exemplification of the absence of love towards the poor, selfish indulgence in luxury, and as an illustration of the condition after death.

In accordance with all this, the Epistle, from St. John, is a passage which teems with the subject of love—some thirty times does the word "love" occur within a few verses. PERFECT LOVE—love from which all mere fear has been eradicated—is held aloft as the standard we are to strive for; while hate, so lightly regarded by the world, is stigmatized as the principle, and therefore the guilt, of murder!

Well, indeed, does the Collect for this day make mention of "the weakness of our mortal nature," craving for the "help of God's grace" that we may be able to do good things, and so please Him not only in will, but in deed. Very hard is it to overcome the worldly passion of hate towards others, in nothing do we realize our human weakness more: in nothing is God's strength more conspicuously "made perfect" in the midst of such weak material.

Coincident with this Sunday this year is the Feast of St. Barnabas the Apostle, one of St. Paul's companions,—an evangelist and martyr as well as apostle. He is said to have been a Jew of Cyprus, and originally one of the Seventy disciples. His name means "son of consolation," a name perhaps given him because of his generous self-sacrifice of all his property, so that the proceeds might be given to those in need. Four hundred years after his death his body is said to have been discovered with a Hebrew copy of St. Matthew's Gospel lying next his heart.

This week also occurs the commemoration of St. Alban, noted as the first martyr of whom we have any record in the British Church. His death occurred in the opening years of the fourth century, nearly 300 years before the Roman mission entered Britain. His martyrdom was preceded and occasioned by the generous act of sheltering a priest, Amphibalus, who was being persecuted, and who lived, through this act, to do good service in Wales, and at last to receive the crown of martyrdom himself. St. Alban's name is inseparably connected with the scene of his life and death, the place called after him in Hertfordshire, where a bishop's see has lately been erected as the centre of a new diocese. The many conversions connected with the martyrdom aptly illustrated the old saying: "The blood of the martyrs is the seed of the Church;" and as the years roll on, his name and memory receive increasing lustre.

THE CATECHISM.

Q. Hitherto you have spoken rather of the death unto sin, than of the new birth unto righteousness: is this latter connected with Baptism?

A. Yes: by our Lord Himself, when He says, "Except a man be born of water and of the Spirit, he cannot enter the kingdom of God."

Q. But was Christian Baptism then instituted?

A. No; but like other words of His this saying had reference to the kingdom He was about to set up, as e.g. St. John iii. 14, and vii. 37, 39.

Q. What is this New Birth?

A. It is an engrafting into Christ the Second Adam, and through this the reception of a principle of spiritual good, to counteract and destroy the evil we have received by our first birth in the first Adam.

Q. What does a birth suggest?

A. Entrance into a new state, a new family—we are born anew into the family of God.

Q. Does the water contribute anything to this?

A. Not of itself; but the Holy Ghost employs it as an instrument of His operation; "By one Spirit are we all baptized into one body." 1 Cor. xii. 13.

Q. But does not St. Paul so speak of spiritual Christians?

A. No; he speaks of a church whose members he calls "carnal," and some of whom had been guilty of gross sin.

Q. Can such a term as "new birth" designate the entrance into such a society as the Church?

A. Yes, if the Church is the mystical body of Christ,

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